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Cheyne in assigning these chapters to a contemporary of Malachi (see p. 181). The book of Nahum, which in the last edition was assigned to the year 624 B. C., or possibly even to 650 B. C., is now dated in the year 608, immediately before the fall of Nineveh. The Jeremian authorship of Jer., chaps. 30 and 31, is given up, except 31:31-34. Lamentations is considered to contain elements as late as the fourth century. In the last edition the relationship of Obadiah to Jeremiah was explained by the hypothesis that both Obadiah and Jeremiah quoted an early prophet. It is now maintained that Jer., chap. 49, is an interpolation, and that the prototype of both prophecies was written between 450 and 400 B. C., the rest of the book of Obadiah proportionately later. The older parts of the book of Proverbs are now ascribed with more certainty than in the previous edition to the fourth century. Prov., chaps. 1-9 and 30-31, are definitely assigned to the Greek period. From this it appears that the author has kept up with the most recent discussions, and that his book represents the very latest phases of the more advanced criticism of the Old Testament. It is an excellent outline to put into the hands of students, and it is a pity that it has not been translated into English.

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POPULAR INTERPRETATIONS OF THE HEBREW PROPHETS

There are many good books on Hebrew prophecy, but this one¹ has a place altogether its own. It deals, not specifically with the literary prophets, but with the whole prophetic movement, from its crudest to its maturest form; and with much vividness it shows what manner of men the prophets were, the influence they exerted on politics, and the opposition they encountered from the church. The discussion, though eminently readable and popular, is carried on in a thoroughly careful and scientific spirit. There is no parade of learning, but every page is stamped with traces of an intimate familiarity, not only with the prophetic literature itself, but with the most recent modern discussions of that literature. The most extreme views receive from the author a courteous hearing, though his own sympathies do not lie in that direction. He deals, e. g., much more leniently with the Chronicler, and with the references to Judah in the book of Hosea, than most modern scholars are apt to do; and his book would be for this reason, among others, an admirable guide to put into the hands of students beginning the study of Hebrew prophecy.

¹ *The Hebrew Prophet*. By Loring W. Batten. New York: Macmillan, 1905. 351 pages. \$1.50.

An idea of the contents may be gathered from the following titles of some of the chapters: "The Prophetic Institution," "The Prophet's Call," "The Prophet's Credentials," "His Relation to the State," and "His Relation to the Church." The treatment is interesting, fresh, and skillfully related to modern life. The analysis, e. g., of the call of Amos, and the discussion of the question whether the prophets spoke extempore or very carefully prepared, may be selected as specially happy illustrations of the author's method.

The following are some of Mr. Batten's suggestions or conclusions: "The *nebi'im* denounced by all the writing prophets were members of the guilds established by Samuel, and this order existed all through Old Testament history" (p. 58). Again, with regard to the literary prophets, while admitting that they were more enlightened than their predecessors, he says, "I am not sure that, all things considered, they were really greater men" (p. 195). He thinks it not improbable that Hosea was a martyr. Naturally on a few points issue might be taken with Mr. Batten. Whether, e. g., the midrashic story of 1 Sam., chap. 16, deserves the attention which it receives on pp. 325 f., and whether "the lion which met the seer in the way [1 Kings, chap. 13] was undoubtedly an assassin," may be fairly questioned (p. 278). But the book is, without doubt, a well-informed, interesting, and helpful introduction to Hebrew prophecy.

This volume,² together with its companion volume on *The Priestly Element in the Old Testament*, goes far to explain the vast and profound influence of the late President Harper as a teacher. It is not exactly the book which one would take up to while away a leisure hour; it is too searching for that. But it is a book which stimulates, and indeed compels, to independent study; and that was what the author, like all true teachers, desired before all things—that the mind should move among the material till it learned to arrange and control it. The book bristles from end to end with questions and points for consideration; but the author continually carries the reader back to the biblical material within which the answer must be sought. He admirably fulfills, therefore, the purpose with which, according to the preface, he set out—to encourage among students familiarity with the Bible, and independent thinking on the Bible.

The original plan contemplated a study of the whole of Hebrew prophecy after this manner; this volume carries it down only to Hosea. But the work is thoroughly done. The chapters dealing with the background and product of prophecy and prophetism (including the prophetic histo-

² *The Prophetic Element in the Old Testament: An Aid to Historical Study for Use in Advanced Bible Classes.* By William Rainey Harper. Chicago: University of Chicago Press, 1905. 142 pages. \$1.

rians) before the period of the literary prophets, are searching and valuable. For President Harper's questions are never mere questions; there lurks in them always a happy suggestion. There is a certain relentlessness about his manner of forcing his way into the problem; but every stroke tells. Every question, to the student who will take the trouble to answer it, contributes to an ever clearer and more organic knowledge of the subject under discussion. Behind the questions is a mind of singular clearness and sanity, sure of itself, knowing where it is going, and where it will have the reader go too. For, though the author had no desire to bias the student, and incidentally shows himself not only just, but sympathetic, to other types of thought, the tendency of the volume is of course altogether in the direction of the modern view of revelation.

The answers to the questions which Dr. Harper here puts to his readers, and had first of all put to his own mind, will be found in the connected presentation of the prophetic and pre-prophetic movements given in the author's volume on *Amos and Hosea*; but for the student who is willing to do his own thinking, and to reach his own conclusions, there will be found in this volume stimulus, suggestion, and guidance, such as will be found, in this particular form, nowhere else.

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SOME RECENT LITERATURE ON THE OLD TESTAMENT

We are once more introduced to the Old Testament¹ by a work that "does not pretend to offer anything to specialists. It is written for theological students, ministers, and laymen, who desire to understand the modern attitude to the Old Testament as a whole." In these words the author sets forth the *raison d'être* of this book. It puts matters wholly in popular form, refers to the Revised Version rather than the Hebrew text, and mentions Hebrew words only in transliterated form. The style is easy, clear, concise, and fulfils the purpose laid down. It is a good piece of modern, up-to-date pedagogical work, and will doubtless do much to clear the atmosphere of the popular mind regarding knotty critical problems of the Old Testament. But we question the advisability of arranging the books, in an *Introduction* purely for readers of the English Bible, in the order preserved in the Hebrew canon. That will rather confuse than aid the layman. Again, the layman, minister, and theological student would

¹ *Introduction to the Old Testament*. By John Edgar McFadyen. New York: Armstrong, 1905. xii + 356 pages. \$1.75.